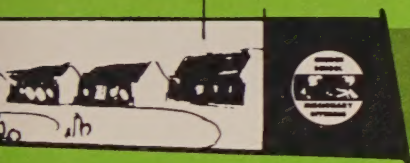


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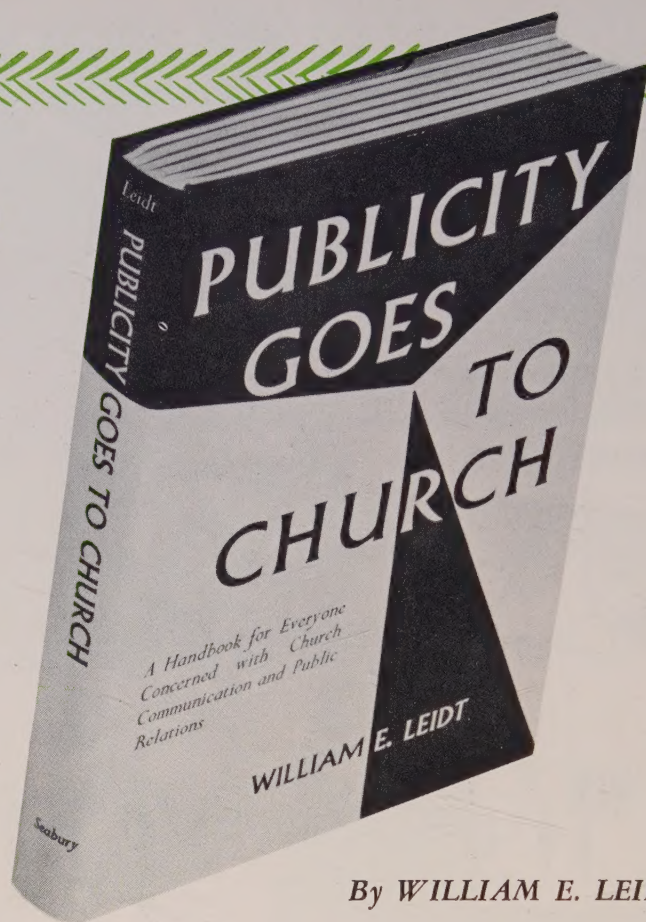
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IN every area of learning, there are writers whose every new book demands immediate attention. Among those who expound the Christian faith, especially for the man and woman in the pew, W. Russell Bowie commands such attention. His most recent book, *I Believe in Jesus Christ* (New York, Abingdon Press. \$1.25), is a slim (80 page) volume in the *Know Your Faith* series. Like the many books which bear his signature—*The Story of the Bible*, *The Story of Jesus for Young People*, *The Story of the Church*, *The Master*, to name but a few—I *Believe in Jesus* has the same simplicity, the same beauty of style and diction that helps the reader see more clearly and know more intimately the Master who has been the compelling companion of Russell Bowie's entire ministry.

Although not so designated, *I Believe in Jesus* is an admirable book for Lenten reading. For those who wish other Lenten reading, here are four issued especially for this purpose:

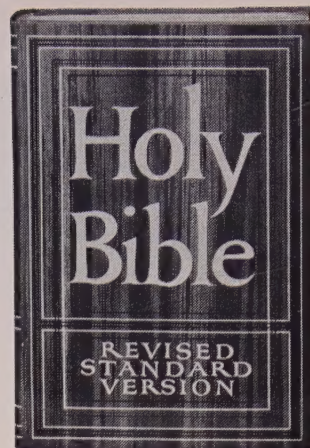
The Slow of Heart by Matthew M. Warren, headmaster of St. Paul's School, Concord, N. H. (New York, Harpers. \$2), is a series of eight meditative essays on familiar phrases of the Prayer of Thanksgiving after communion to help the "slow of heart" to a renewed appreciation of their Christian heritage.

The Wonder of Prayer by Shelton Hale Bishop, with a foreword by the Bishop of Pittsburgh (Greenwich, Seabury. \$2.25), can be used by individuals to deepen their own spiritual life or as a guide for leaders of prayer groups.

The Ministry of Healing by John Ellis Large (New York, Morehouse-Gorham. \$3), the Bishop of New York's book for 1959, is for those who want a deeper understanding of spiritual healing.

continued on page 2

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Read a Book

continued from page 1

We Have a Gospel by J. S. Brewis, with a foreword by the Bishop of London (New York, Longman's Green. Paper 90 cents, cloth \$1.50), describes in simple language the distinctive marks of a Christian and the means given by God by which they may be attained.

Much of which these books write finds practical expression in the lives of many Christian peoples and groups of men and women, not only in the immediate neighborhood, but in distant parts of the world. Recently there came from Japan an unpretentious paper-backed volume, *God Gave the Increase: The Story of the Growth of a Mission Church in Japan* by Beverley D. Tucker (Alexandria, Va., Seminary Book Store. Paper \$1, hard cover \$2).

This is the story of St. Michael's Church, Sapporo, in the northern island of Hokkaido, Japan. In this year, which marks the centennial of the Church's work in Japan, the story of St. Michael's is refreshing evidence of the vitality of that Church and the opportunities that lie ahead.

Mr. Tucker went to Sapporo less than five years ago. St. Michael's had already been started by a group of students "whose only resource was faith in God." As the author tells how an American missionary and Japanese people work together and face and overcome their problems together, a vivid picture unfolds of what a Japanese church and its people are like.

And God Gave the Increase is a straightforward narrative that should have a wide reading. It will help many to have a wider understanding of the importance of the Church's missionary work today.—WEL

Some Recent Books

The Creative Years: A Mature Faith for Adult Life by Reuel L. Howe (Greenwich, Seabury Press. \$3.50).

The Diocese of California: A Quarter Century, 1915-1940 by Edward Lambe Parsons (Austin, Texas, Church Historical Society. \$3). Illustrated. Publication 46.

The People of the Dead Sea Scrolls by John Marco Allegro (Garden City, Doubleday. \$5).

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FORTH

VOL. 124 NO. 2
February 1959

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William E. Leidt

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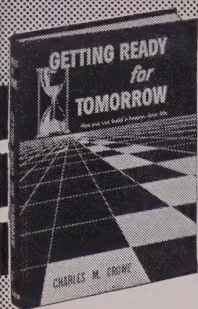
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THE COVER. A mobile is hanging in parish houses throughout the United States this Lent to depict the Church School Missionary Offering, a mobile rather than a poster for it represents a moving force rather than a handful of pennies in an offering box. The effects of the Offering on both the giver and the receiver are described on pages 8-19.



GETTING READY FOR TOMORROW

Charles M. Crowe

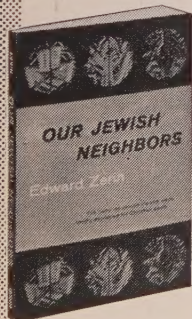
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FEBRUARY

- 2 Purification
- 8 Race Relations Sunday
- 11 Ash Wednesday
- 13-16 General Division of Women's Work, Seabury House, Greenwich, Conn.
- 15 Day of Prayer for Students
- 17-19 National Council, Seabury House
- 20 Thirty-fifth anniversary of the consecration of the Rt. Rev. Edward M. Cross, Third Missionary Bishop of Spokane, 1927-1952

MARCH

- 22 Palm Sunday
- 26 Maundy Thursday
- 27 Good Friday
- 29 Easter

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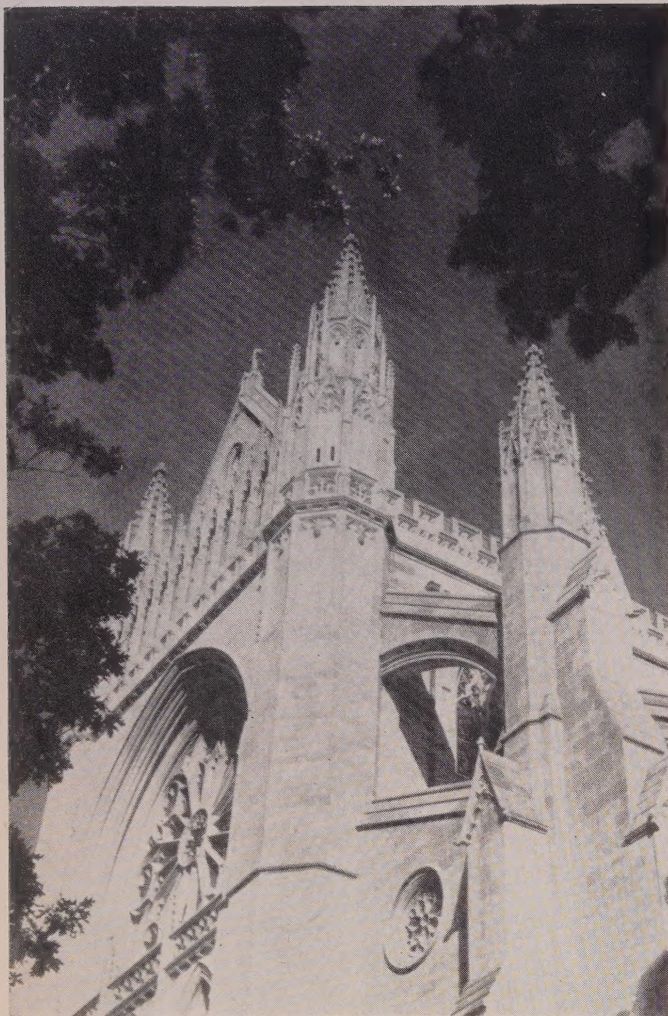
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CATHEDRAL of St. Peter and St. Paul in Washington, D. C., often called the National Cathedral, is the seat of two bishops, the Bishop of Washington and the Presiding Bishop. Photographs of the Presiding Bishop's installation will be published next month.

FORTH

VOL. 124 NO. 2

FEBRUARY 1959

AN occasion like this in the life of the Church is a moment of thanksgiving and hope. It is a time for remembrance and expectation. This double response to God's mercy and demand is always centered for us in the present moment, in the opportunities and tasks that immediately confront us, in our situation as it is now. This is what we say repeatedly in the General Thanksgiving, *Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men . . . And, we beseech thee, give us that due sense of all thy mercies . . . that we show forth thy praise, not only with our lips, but in our lives, by giving up ourselves to thy service.* A due sense of God's mercies; the offering of our selves to his service, this is the pattern and the substance of the Christian life.

So first of all we give thanks to God that he has brought us here today. We think of God's goodness to us in our own lives, of his gift of the Church and what it has meant to us to be members of Christ's Body. We give thanks for our own Church, for all who have served and loved her and who have made this day possible for us. In particular now we give thanks to God for the ministry of Henry Knox Sherrill as our Presiding Bishop these past twelve years, for his vision, his courage, his utter devotion to the work he was given to do.

This time of transition, of the induction of a new Presiding Bishop into his office, is not of great significance in itself. Or to put it more precisely, the focus of attention now is not the person of the Presiding Bishop, whoever he may happen to be, but the continuing life of the Church. I do want to say, however, now that I have been given this responsibility, how grateful I am for the encouragement and support of so many friends. This encouragement and support and the strength that comes from your prayers will sustain me.

But, as I have said, it is the continuing life of the Church that gives this service of installation its significance and its meaning. And we see clearly, particularly at a time of transition such as this, that whatever God calls his Church to do, however impossible of accomplishment the tasks before us may seem to be, we are to face this call neither with confidence in our own strength or with fear because of our own weakness, but rather remembering what great things God has done for us already, we believe that he has better things for us in store.

In St. John's Gospel, in the fifteenth chapter there are some words of our Lord which say this concisely. *You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide.* These words are spoken to each one of us, and to us all together in the Church. We have been chosen, we have been appointed, we are to bear fruit, and our fruit is to last.

But do you see the point, the whole point here and everywhere in the New Testament? That the initiative rests with God and not with us? Whatever we do is all response. *Herein is love, not that we loved God, but that he loved us.* It is true that responsibility is laid upon us in the Church. We have been chosen, and ap-

We Have Been Appointed

SERMON PREACHED BY THE RT. REV. ARTHUR LICHTENBERGER

AT HIS INSTALLATION AS PRESIDING BISHOP, JANUARY 14

pointed, and we are to bear fruit. But it is God who has chosen us, it is God who has appointed us, it is the fruit of God's Spirit that will be produced in us. And this is the deepest root of our thankfulness. For where would we be and how would we feel, if having been chosen and appointed, we were left to our own devices?

So our hope and expectation as we look at what we must do now and in the days ahead, come out of the very nature of our gratitude to God. St. Augustine has expressed it. "It is not that we keep his commandments and that then he loves us, but that he loves us and then we keep his commandments." Without his love God's commandments are impossible; with his love they are still beyond us, but our striving is no longer losing. In the assurance and confidence of God's love there is, as T. S. Eliot has said, for us "only the trying. The rest is not our business." This is to live in faith and leave the issue to God's wisdom.

Well what then of the trying, what of the effort required of us that we may bear fruit? I speak now of the responsibilities that are before us as a Church at work in this country and in lands overseas. The opportunities are so great and all that we have now to meet these opportunities seems so inadequate. How can we do what needs to be done? This is the question we usually ask, but surely it is the wrong question. A bishop in an overseas missionary diocese tells how he visited a village for the baptism of the first group of converts. The new Christians were ragged, illiterate, slow to respond. "One of those waves of unbelief comes over me," he said. "What shall we ever make of them? Then at once I am ashamed. Who are those keen eager young men moving quietly among them? They are from the same village. A year ago they were as unpromising as these. The question what can we make of them is the question of an unbeliever; the proper question is what can the Holy Spirit make of them." And that is the proper question for us as we face our responsibilities. Not, how can we possibly do what needs to be done? But what can the Holy Spirit do through us when we are open and humble enough for his action? The answer is: he can make us witnesses to Christ, he can bring forth fruit in us, fruit that will abide.

This is our deepest need, to believe this and to live by this. All our programs, all our plans without this are what Carlyle called "quaint galvanic sprawlings," and many people quickly see them for what they are:

mere schemes and devices. I do not want to be misunderstood. Plans and programs and united effort are good and necessary. In our parishes and dioceses, in National Council and General Convention we must be familiar with both our resources and the opportunities before the Church and then work to develop our resources and make them available. This is not the time or the place to speak of this in any detail, but this is a necessary part of our effort; this is to clear the way so that we do not through ignorance and unreadiness hinder the work of the Holy Spirit. Yet whatever we do, we know that the fruit which we are to bear is primarily God's work, it is ours only as he works through us. So if we let the invigorating wind of the Spirit refresh and empower us, then we will think, we will decide, we will act. It is for this that we have been chosen, appointed.

There are two words which have been in my mind constantly these past few months as I have been thinking about the task of the Church in our day. All that we were concerned with at the Lambeth Conference centered also I think in these two words; they are essential to the very nature of the Church.

The first word is *mission*. The Church has a Mission, it is the Mission, it is sent to serve God in the world. This is the only work it has: to be the channel through which God makes himself known, to be the obedient servant of God. But what does it mean for the Church to obey God now in this present world, this angry world, this world so afraid, heading apparently toward self-destruction? The answer can be found only in the midst of the actual circumstances in which we live. The answer can be found only by a repentant Church, a Church always aware that it stands under God's judgment, that it is a means not an end, a Church always living in expectation of a renewed life. But we must know how to read the signs of renewal. For example, all over the Church we are building many new churches and parish houses and establishing new missions. Is this a sign that we are bearing fruit that abides? It may be. But this kind of activity in itself is not renewal. We cannot be content with this and say, here is sufficient proof of our obedience. A good many years ago during an earlier building boom one of the great denominations of our country was building a new church a day. Then when Robert Ingersoll said in a public lecture that "the churches were dying out all over the land," a telegram was sent to him by a

continued on page 24



Multiple needs face the Church in Central America.
Among the most critical
is that for adequate places in which to worship.

Greatest population increase is in suburban communities, formerly open country.
Church School Missionary Offering will provide
multi-purpose church buildings which may later be expanded.



SINCE its inception more than eighty years ago, the Church School Missionary Offering has come into its own as one of the more significant traditions in the life of the Church. This project, once referred to as the Children's Lenten Offering, has expanded and deepened into an event which has meaning and effect considerably beyond its original scope. Today the offering project is the backbone of an intensive missionary education program which takes place in church schools during Epiphany and Lent, and today the Offering, by authorization of General Convention is used specifically for advance missionary work. Both in educational value and in terms of material advancement, the offering project is making a solid contribution to the whole Church.

Rightfully used, the mission study period is the beginning of a child's understanding of the spread of the Gospel around the world and of his own responsibility as a Christian to take part in the task. The annual

in Central America" come alive through a study of the people who live there, their culture, and their problems. And they are beginning to care about the fact that families living in outer suburban communities of American cities cannot attend church because there are no church buildings there. In other words, church school children participating in the mission study are discovering the "why" behind the coins they drop into their offering boxes.

It is becoming increasingly apparent that resource materials prepared especially for the Church School Missionary Offering project are equally adaptable for adult mission study. Printed materials containing background information on the missionary fields can be distributed in adult classes and used as springboards to fruitful discussion. The newly produced film on Central America, *Dig a Furrow Deep*, and the new film-strip, *Where's The Steeple*, dramatizing the need for parish houses in the United States are particularly effective

the Offering of 1957 when part of the amount was allocated to the Missionary District of Haiti to help build College St. Pierre in Port-au-Prince and several smaller schools as well. At home, the Offering that year was used to extend the Church's ministry to Negroes with the erection of new church buildings and with improved facilities for several colleges. The Church's ministry to America's mobile population expanded with the purchase of six additional chapels on wheels (see page 19).

In the year just past, the Offering was designated for building needs in the Missionary District of Salina and for improved facilities in Church-sponsored kindergartens, middle and primary schools in Japan. Substantial changes in both these areas have been brought about and are still in process with the more than 400,000 Offering dollars already received.

Now in the first year of the new triennium, emphasis is being given

continued on page 28

Missionary Education and Material Progress

Offering gives him a concrete opportunity to fulfill his responsibility. Since areas receiving the Offering are always selected from both home and overseas fields, the child gradually comes to sense the worldwide nature of the Church's Mission, which by his very membership is also his own. The Offering enables him to learn of the current areas of need and at the same time defines the meaning of Mission.

The 1959 Church School Missionary Offering has been designated for advance work in the Missionary District of Central America and for new parish houses in the United States. In church school classrooms, children are currently exploring these missionary areas with the help of printed materials and visual aids prepared by the National Council. They are seeing "capital needs of the Church

tive programs for parish meetings.

In terms of material progress, the contribution of the Church School Missionary Offering to the Church can best be seen by a look at Offering objectives and attainment of them during the past triennium. It was the 1955 General Convention which took the Offering out of assigned quotas in the General Church Program and allocated it specifically to advance missionary projects. Subsequently the 1956 Offering was used for new churches, parish houses, and rectories in the Missionary District of Spokane, for the construction and improvement of Indian schools in South Dakota, and for new school buildings and the purchase of books and equipment in the Missionary District of Liberia.

The strengthening of an overseas education program continued with



Central America Today

FIVE COUNTRIES WITH SHARP LINES OF NATIONAL
DISTINCTION FORM ONE ECCLESIASTICAL JURISDICTION



Church must have more parish day schools to meet needs of Nicaraguan children

CENTRAL America today remains a complex of five separate nations. Throughout its yesterday of four centuries of Indian-Spanish history all efforts at unification have failed. During the Spanish viceregal period it was governed as a semi-autonomous *Audiencia* from Guatemala with Honduras, El Salvador, Nicaragua, and Costa Rica as separate provinces. This period came to an end September 15, 1821, and there then followed an attempt to annex Central America to the short-lived Mexican Empire under Iturbe.

In 1825 the idea of a federal union of Central America modeled upon that of the United States took hold. Unfortunately, by 1840 the physical barriers to communication, together with intense loyalties to local customs and traditions, caused the vision of federation to fail; and each nation then chose to go its own way.

Newest Overseas Mission

By 1956, after a period of study and negotiation, the Church of England had transferred jurisdiction in the Central American republics of Guatemala, El Salvador, and Honduras to the American Episcopal Church. In order to improve the effectiveness of administration in the Missionary District of Panama Canal Zone, jurisdiction over Nicaragua and Costa Rica was surrendered at the same time to the new Missionary District of Central America. This provides an ecclesiastical jurisdiction which now coincides with the historically cohesive complex of five national States. In commenting on this the Missionary Bishop of Central America, the Rt. Rev. David E. Richards, writes:

"The rather special and most unique aspect of the Church's newest missionary jurisdiction is the fact that it comprises five very separate



The Rev. Arnold Waldock visits home of a communicant in Tasbapauni, Nicaragua

and distinct national groups. While all five nations are Spanish in background, and culture, each one has developed a strong sense of nationality. This factor will influence the Church's work in Central America more than any other single aspect of the entire area. Above everything else these sharp lines of national distinction pose real difficulty in developing a sense of unity such as most dioceses enjoy. In many instances a geographic center reinforces this helpful sense of unity, yet in Central America it would appear that the Church will never be able to have a generally-accepted focal point for all five republics."

Guatemala: Mountains and Seacoast

In Guatemala, a land of great variations, where more than half the population are full blooded Indians, the Church divides its efforts between its work in Guatemala City (elevation five thousand feet) and its mission on the seacoast at Bananera.

In line with its policy of accepting responsibility throughout Central America for a ministry to English-speaking North Americans and Europeans, the Church provides in the capital city a well equipped parish with a program designed to meet fully the needs of the many foreign

families living there. In the highlands of Guatemala the Church will live and work much as it is accustomed to do in the United States.

On the coast a ministry in both English and Spanish is clearly called for. The old Church of England parish of St. Michael and All Angels' provides a foothold in this area. To its established English-language services and program a Spanish-language counterpart is added, and thus the Church reaches out into the Latin community around it. Guatemala's more than forty thousand square miles provide a large land area for future development for which clergy who understand the language and the customs of the people, must be trained.

Nicaragua: Where the Twain Does Not Yet Meet

Nicaragua is a State or a nation which has no highway or railroad, no overland passage, connecting its east with its west. This fact divides the Church's work into two distinct parts.

The first Anglican Church was built sixty years ago on the east coast and around this center at Bluefields has grown up a series of missions extending up the coast to the border of Honduras. This whole area suf-

continued on page 31



SEAT of the Rt. Rev. David E. Richards, Missionary Bishop, is San Jose, Costa Rica



ST. MARK'S, Puerto Limon, on Costa Rican coast, is gift of United Thank Offering

OFFICE OF THE PRESIDING BISHOP
281 FOURTH AVENUE
NEW YORK 10, N. Y.
THE RT. REV. ARTHUR C. LICHTENBERGER, D. D.

Epiphany tide, 1959

My dear young friends:

It is always a pleasure to say thank you, and so it is with special joy that I write this letter to you to express my sincere appreciation for your part in the Church School Missionary Offering during the past three years.

Even though I write as Presiding Bishop I am speaking for church people from many parts of the United States and around the world.

Today, as this letter is being read to you, boys and girls and their parents in the Missionary District of Spokane are worshipping in new church buildings — boys and girls in Liberia are studying in attractive schools — Japanese children, young men and women are enjoying new educational opportunities — the Church is reaching into remote areas of our own country in chapels on wheels — children in church schools in Haiti are finding new life in Christ.

An American Indian in South Dakota or a young student in Mississippi could be writing this letter. For they, too, have benefited from the major advance work in the Episcopal Church which has been made possible by your interest and your giving to the Church School Missionary Offering.

You will be pleased to know that in 1956, 57 and 58 you and your fellow Church School students and leaders contributed more than \$1,300,000. This is a very substantial gift and so far has made possible important new work in more than fifty places, work which could not have been done otherwise.

I want you to know how much this means to people all over the Church and to me personally as the Presiding Bishop.

Again, my sincere appreciation for your genuine concern for others in the Church. My best wishes to you and your teachers.

Faithfully,
Arthur C. Lichtenberger



Children's self-expression may take varied forms for contest

The Creative Art Contest

ALL CHURCH SCHOOL CHILDREN ARE ELIGIBLE

EVERY child, indeed every human being, has a unique way of expressing his feelings or thoughts. Some are especially gifted in their manner of expression, having the ability to communicate to others something of what they feel or think.

The encouragement of the communication of thoughts or feelings in relation to specific aspects of the Church's work through self-expression in the art medium is the primary purpose of the Creative Art Contest, now underway in conjunction with the Church School Missionary Offering of 1959.

Once involved in the missionary study and with their imaginations kindled by realistic stories and visual art forms, church school boys and girls will look for ways to make their reactions known. Perhaps they will

not be able to put their ideas into words. Here is where paint and brush can speak for them.

The Creative Art Contest centers around the two fields selected to receive the 1959 Offering: the Missionary District of Central America and the need for parish houses in an expanding United States. Both fields have been described in terms of needs through printed resource materials, film, and filmstrip. These materials and classroom discussions of their content are the impetus for the child's venture into his own world of ideas concerning the missionary objectives.

The teacher's enthusiasm and experience with art materials can be a determining factor in the child's exploration of the art medium as a means of expression. This by no

means limits the Creative Art Contest project to those classrooms where the teacher has studied or taught art. The contest is intended instead to open up new channels of expression for both teacher and pupil. A simple experimentation with paint, crayon, chalks, or other materials at a preliminary teachers' meeting will enable any teacher to get the feel of the medium, and to experience the joy of self-expression. Parents too may want to experiment with art materials as a means of expressing an idea.

The church school child's visual expression of concepts derived from his mission study is eligible, if he and his teacher desire, as an entry in the contest. Any church school child from six years up is eligible to

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Looking Backward With Forward-Looking Eyes

B*OTH givers and recipients gain from the Church School Missionary Offering. Missions are strengthened by the prayers of countless children as well as by their financial aid. Children acquire increased comprehension of their Church's vast scope and its many-sided activities. This heightened understanding of the Church and its Mission will remain with the participants in the Offering for the rest of their lives.*

On these pages FORTH presents a few paragraphs by five winners of the Church School Missionary Offering Essay Contests of 1956 and 1957 and the Poster Contest of 1958. Their comments on the value of the Church School Missionary Offering creative projects (see page 11) are taken from letters written just last month. The children are a year, or two, or three older than when they won the contests and

were awarded prize trips to New York or to the Niobrara Convocation and the Missionary District of Spokane. But today they still keep in touch with each other, with National Council personnel with whom they became acquainted, and with the mission fields to which they contributed their offerings and their creative talents. Today in looking backward, they do so with forward-looking eyes.

We Cannot Rely on Others



Shelley Lancaster
Spartanburg, S.C.

WHILE we Americans are warm-hearted and generous when our sympathies are aroused, it is sadly true that too often the continuity of support vital to missionary work is lacking. After the initial enthusiasm has worn off we are prone to think of the Church's mission fields in vague terms. The people involved seem very far away and their problems less pressing than our own.

The remedy for this in my case was reading about and later visiting mission areas. My field of concentration was the missionary work among the American Indians and the problems these people have in adjusting to the modern world. The great need in the church schools for more emphasis on missionary work became evident. I also began to realize that we must not rely on "someone" to do "something," but must assume individual responsibility for informing ourselves about the work of church and government agencies and for taking vigorous personal action to support their efforts.

The Face of the Church Expands

THE Church was a smaller thing to me before I prepared my essay for the Church School Missionary Offering in 1957. Learning about its work in Haiti, and its constant concern for the migrant workers in our own farm areas, changed the face of the Church for me. I began to think of it as a protector and comforter, caring for people everywhere.

My interest then extended beyond the contest. I began to write to a Sister of St. Margaret's School in Port-au-Prince, whom I had met on the television show, *Lamp Unto My Feet* in New York, and to learn more about Haitian mission activities. I made scrapbooks and toys for the children there. In eighth grade I wrote a report for school on the history of Haiti and a biography of its great leader, Toussaint L'Ouverture. Now, in high school, I am gathering material on opportunities in church social work for my Human Relations Course paper. As I grow older, the information revealed in the missionary projects provides me with fertile ground in which to plant what I hope will be my life's work. The story of the needs of the missions in Haiti, which I read in Sunday school, was the first seed.



Jill Salinger
Durham, N.C.

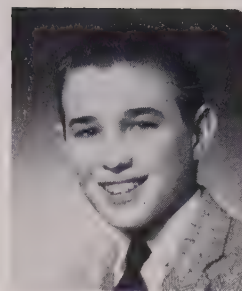
A Better Understanding of God

Most of us have always thought that everyone has the same knowledge of God and the Church that the Americans have. In Japan they have one-fourth the number of churches they should have. The Church sends hundreds of dollars each year, but until the time I made my poster, I had *no idea* that Japan needed help. From the project I learned a better understanding of Japan, God, and the Church.

Japan needs us to help because with more churches and a better understanding of God in their hearts they can make Japan a country of leading people.

I feel that a better understanding of God is needed in all of us, not just in Japan but in the rest of the world also. With a better understanding of God we can help Japan have more churches, and finally to believe in God and become a better place to live.

I think everyone should help Japan and other countries to get better related to God.



Laurence Eifert
Springfield, Ill.

The Church Gains Friends



Lucia Staniels
Great Barrington, Mass.

ALTHOUGH I grew up as a member of a mission church, I had no real understanding of the meaning of our Church School Missionary Offering. To me it was a small box in which I put my change; and following the dedication of the offering at our church, I forgot it until the next year. Sounds like an incredible outlook, doesn't it?

Since my trip through the West, however, I have learned to understand and appreciate the meaning of my offering, and of the many different ways in which we help other people. Not only are underprivileged areas helped, but also newly established churches which cannot support themselves. Then, too, there are those churches such as mine which are so small that if they were not aided, they would be forced to join a community church and thus lose their Episcopalian identity.

On my trip I also gained some wonderful friends, just as on a larger scale our Church gains friends through our aid and understanding.

Awareness of Commitment

ONE of the Church's great problems, I think, is the task of overcoming the parochial outlook of so many Churchmen. It is the fact that many Episcopalians cannot conceive of the Church beyond their own parish or diocese, or as serving another group or type of person, which makes the missionary commitment of the Body of Christ so difficult to fulfill.

Until called upon to write an essay on one of the areas of the Church School Missionary Offering, I was not prone to consider that there are many people enslaved by ignorance and error or in situations where it is difficult for the Church to reach them.

In researching my essay the validity today of the commission to *be my witnesses . . . to the end of the earth* was brought home as it could be in no other way other than living in a mission field. I wrote on the missionary effort in Haiti, and as a result I became more conscious of political and economic factors there which might affect the Church.

I can think of nothing which would have conveyed such an awareness as well as the Church School Missionary Offering projects.



Michael Donnelly
Terre Haute, Ind.



THIS is where the Boswells live. Mr. and Mrs. Boswell live here, thirteen-year-old Sally, ten-year-old Tommy, and last but not least, Dandy, which is short for Dandelion. This is

WHERE'S THE STEEPLE?

The story of a new community's need for a parish house and church unfolds in new National Council filmstrip



streets and men came to build new houses. They were glad. With their new friends they moved to the land next door. Then one day some men

purpose parish house would be built next door, and with a loan from general church funds, construction could begin. Tommy could hardly wait for it to be finished. The Sunday

school rooms could be turned into recreation rooms when the walls were folded back, or most exciting of all, into a place of worship. Just one thing bothered Tommy: there was no steeple.





Tommy called her when she was a small yellow duckling
years ago. When Dandy was little, the Boswell's house
was one of the first in the area. There was lots of open



space for Tommy and Dandy to play in. But there wasn't any-
one to play *with*. On Sunday they had to drive a long way to
the church in town. When the big bulldozers came to make new

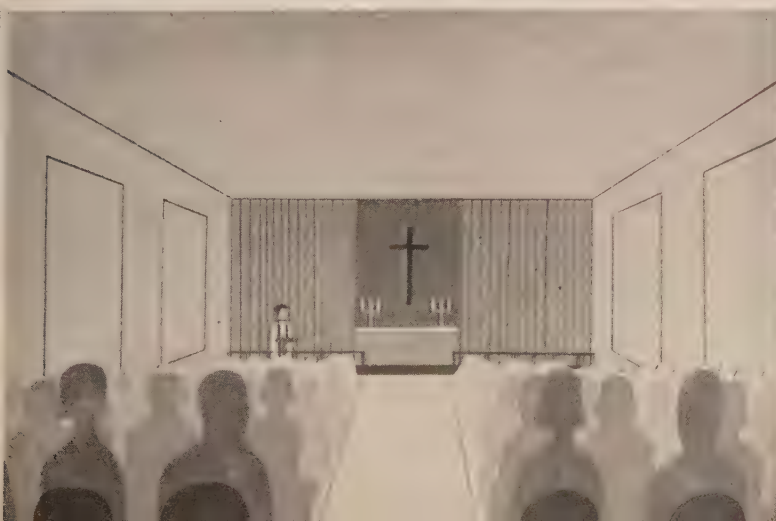


and Dandy
the empty
measure the



vacant lot. Tommy and Dandy didn't like this. They wondered
what they were going to build. A supermarket? A service
station? Then Mr. Boswell told them the good news: a multi-

But Mr. Boswell explained that you didn't have to have a
steeple to have a church. *That* was in the future. And Tommy
was glad that they had a multi-purpose parish house *now*.



1958 Church School Missionary Offering

Receipts April 1 through December 31, 1958

Alabama	\$ 6,035.20	Nevada	\$ 651.26
Alaska	1,218.05	Newark	14,049.76
Albany	5,222.86	New Hampshire	2.78
Arizona	1,784.75	New Jersey	6,242.37
Arkansas	2,474.54	New Mexico & SW Texas	1,725.66
Atlanta	3,296.86	New York	10,183.57
Bethlehem	6,945.61	North Carolina	7,445.05
Brazil	12.40	North Dakota	567.31
California	8,961.68	Northern Indiana	5,127.87
Central America	95.51	Northern Michigan	656.17
Central New York	5,344.82	Northwest Texas	1,772.52
Chicago	6,058.21	Ohio	11,281.08
Colorado	40.55	Oklahoma	2,775.21
Connecticut	19,171.74	Olympia	5,037.16
Cuba	1,028.33	Oregon	4,346.63
Dallas	100.00	Panama Canal Zone	422.26
Delaware	3,643.34	Pennsylvania	26,000.00
Dominican Republic	10.91	Philippine Islands	76.60
East Carolina	3,761.62	Pittsburgh	6,419.72
Eastern Oregon	827.30	Puerto Rico	50.00
Easton	2,085.56	Quincy	1,014.67
Eau Claire	780.90	Rhode Island	5,951.33
Erie	2,745.65	Rochester	4,688.75
Florida	3,664.62	Sacramento	263.83
Fond-du-Lac	1,589.12	Salina	759.17
Georgia	2,028.39	San Joaquin	2,004.28
Haiti	.....	South Carolina	1,820.80
Harrisburg	4,525.73	South Dakota	1,950.45
Honolulu	2,826.27	South Florida	9,923.02
Idaho	1,217.83	Southern Ohio	8,237.59
Indianapolis	.....	Southern Virginia	5,673.33
Iowa	1,917.49	Southwestern Virginia	4,810.79
Japan	.....	Spokane	2,420.98
Kansas	2,428.12	Springfield	898.49
Kentucky	4,196.22	Tennessee	7,691.02
Lexington	.....	Texas	9,685.23
Liberia	367.43	Upper South Carolina	3,879.92
Long Island	2,034.46	Utah	850.49
Los Angeles	17,799.33	Vermont	1,009.75
Louisiana	5,770.65	Virginia	13,852.64
Maine	2,313.73	Virgin Islands	142.52
Maryland	12,714.13	Washington	.....
Massachusetts	20,081.33	Western Massachusetts	6,421.41
Mexico	16.70	Western Michigan	3,765.73
Michigan	11,409.57	West Missouri	1,609.93
Milwaukee	3,022.61	Western New York	.....
Minnesota	6,265.28	Western North Carolina	1,971.30
Miscellaneous	226.20	West Texas	4,643.94
Mississippi	3,222.07	West Virginia	1,500.29
Missouri	3,501.57	Wyoming	1,807.48
Montana	1,342.03		
Nebraska	2,042.78	Total Received to date	\$412,252.16

"YOU'RE very kind to offer, but I can't take your money for the gasoline. This is a service of the Episcopal Church. We're glad to help you and any others we find in trouble on the roadside."

Words like these are standard operating procedure for the drivers of two Volkswagen busses in Western Kansas. And they are a welcome sight indeed to the victim of car trouble, who may have been waiting hours on end before another car passed.

The busses always produce wonderment, and the aided person always insists that he must pay for the service rendered. In lieu of payment, they are told to make a donation to their own church or to a charity.

On the exterior of the busses is good, old-fashioned advertising, designed to let people know that the Church is in business. On each side is printed The Episcopal Church—Western Kansas. On the rear is The Episcopal Church and Gift of the Children's Missionary Offering.

These busses are not "chapels-on-wheels" in the accepted sense of the phrase, but they are gifts made possible by the 1957 Church School Missionary Offering. In reality they are equipment vehicles, so outfitted that they are ready at all times to help the missionary-driver meet different and often difficult situations with comparative ease. He may be on his way to a ranch house or a school, where he will have a service. In his bus he has a portable field organ, a communion kit, prayer books, hymnals, tracts, folding chairs with attachable kneelers and a public address system with turntable.

And, on the way to this service, he may stop to assist someone with car trouble. For this situation, he has flares, red reflectors, a four way lug wrench, a first aid kit, a fire extinguisher, and a two gallon can of gasoline.

The procurement of the busses came as a result of a thorough study of the Missionary District of Salina by the National Council's Unit of Research. They discovered small communities that had no regular religious services of any kind. Isolated families on farms and ranches had practically no contact with any church. Somehow the Episcopal Church should meet this need. This would involve a tremendous amount



More Equipment Than a Car

VOLKSWAGEN BUSES CARRY CHURCH TO RURAL AREAS IN WESTERN KANSAS

By the Rt. Rev. Arnold M. Lewis

of travel for the missionaries and a cost of seven cents a mile for the use of private vehicles. Why not church-owned vehicles that could carry more equipment than a car? Hence, the idea of Volkswagens took shape.

One bus is being used by the Rev. Richard A. Feallock who, working out of a new mission in Scott City, is responsible for the Church's work in eight counties, embracing some seven thousand square miles. The Rev. Frank D. Duran, based in Meade, uses the other bus to cover nine counties and six thousand square miles. Both missionaries report economy of operation and roadability for their vehicles.

Because fifty miles per hour is the cruising speed for busses and seventy is the state speed limit, the clergy report that cars come up behind the busses, slow down in order to read the identifying words, then breeze past with a cheery wave. Whether parked in a village or larger city, people always look over the busses

and ask innumerable questions. They recognize that something new has been added to the methods of carrying the Church into the rural areas.

A great deal of thought and planning went into this program. The portable public address system is lent to public spirited organizations, provided that one of the busses is also present with the identification The Episcopal Church. The Kansas State Highway Patrol was consulted beforehand. They suggested the equipment they believed most useful to victims of car trouble. The Volkswagens were decided upon not only because they fitted the requirements for carrying equipment, but because they will accommodate nine passengers when the middle seat is in place.

These services, these courtesies have been made possible by the Church School Missionary Offering. Like the bread cast upon the waters, who can measure the results of the investment of the children of the Church? A courteous assist, a friendly call, a cheery greeting, words of comfort, a worship service—all are made

possible in the Missionary District of Salina by the prayerful giving of our children.

Who knows what the long range results will be? One thing is certain, they will be good results, and those who are benefitting would like to say "thank you" to every child. Your offering made this service possible.

FUNDS from the 1956 Church School Missionary Offering have made possible the opening of a school in Cape Palmas, Liberia, on the former site of Cuttington College. The school will be named the Bishop Ferguson Junior High School in commemoration of the life and work of the Rt. Rev. Samuel David Ferguson, fourth Missionary Bishop of Liberia. W. D. Travis, superintendent of Julia C. Emery Hall, Bromley, and principal of the Episcopal Village Schools, Cape Mount, will be principal. It is estimated that more than \$100,000 of Church School Missionary Offering funds will be spent in the area where the Church first began work in 1836.

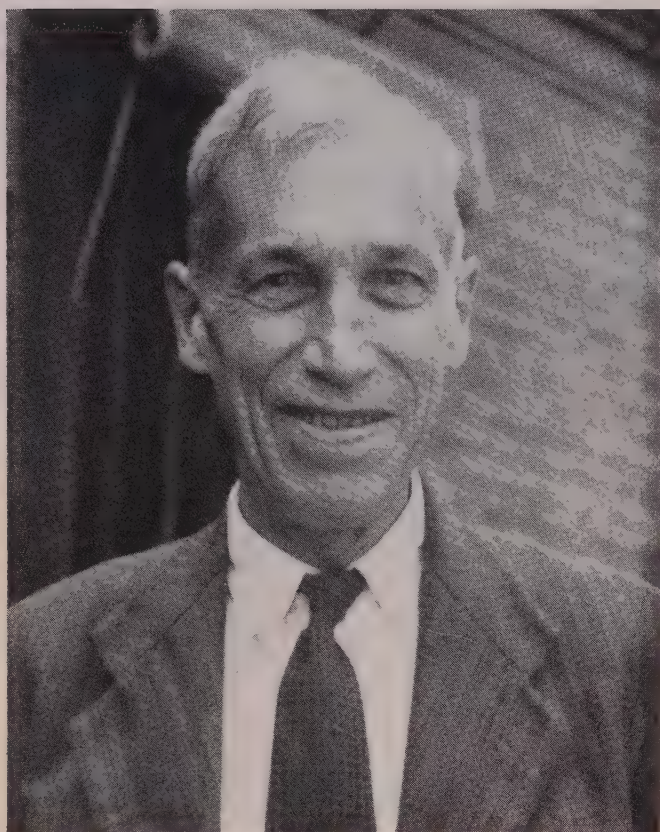
• The Rt. Rev. ARNOLD M. LEWIS is Missionary Bishop of Salina.



Stranded motorist receives aid from the Rev. Richard A. Feallock



Friendly conversation and literature are welcomed by range rider



DR. TUCKER reveals his characteristic smile in this snapshot taken sometime between 1946 and 1949, the dates of his last stay in China.



SCHERESCHEWSKY HALL at St. John's University where Dr. Tucker served many years as an effective and practical medical professor.

His Chinese Name

DR. TUCKER SERVED FORTY-THREE YEARS IN CHINA

By Anne Lamberton

"ON behalf of the Chinese people I would like to express my appreciation of the time that such a scholar, gentleman, and leader gave to our Nation," so writes Dr. K. Ting King, anesthesiologist at a well known Philadelphia hospital, about Augustine Washington Tucker. He would be joined by tens of graduates of St. John's Medical School, Shanghai, now working in the United States and more who are still behind the Bamboo Curtain.

Going to China in 1906, just after graduating from the University of Virginia Medical School, Dr. Tucker gave forty-three years to work in St. Luke's Hospital and St. John's University Medical School in Shanghai, interrupted twice for special furloughs due to poor health and once for service with the Red Cross in Siberia during World War I.

As Professor of Surgery in the Medical School he came in contact

with all the students. "Dr. Tucker", Dr. King says, "tall and thin, extremely quiet, both in the classroom and outside, and always even tempered, had much to offer his students and I always found his lectures filled with valuable material. They were much more than I felt I could absorb, but they were delivered so well, in his monotonous voice, that I retained more than I was aware of. An even greater thrill came to me whenever I watched him work so aptly at the operating table. For a man who, in general, was slow in his movements, he handled his surgery with great speed and precision. As I now recall his splendid surgical technique and his unusual accomplishments in medical work, I realize that never did he display any signs of swagger, but always continued his work unassumingly."

Dr. Peter Kuo, another graduate of St. John's Medical School who is now working in Philadelphia on diseases of the heart, writes: "While in St. John's Medical School and later in St. Luke's Hospital, Shanghai, I had a good opportunity to study and train for my medical work under

Dr. A. W. Tucker, a true Christian and a great surgeon. He was a man of unusually high moral character, tireless energy, and industry. His Christlike humility, his intellectual honesty, his complete unselfishness and unbounded interest in thousands of Chinese patients, and the dedication of his skill to alleviate their sufferings typified his lifetime work in China.

"As a teacher of surgery he was unusually effective and practical. Many of his former students will remember always the diagnostic and technical points he emphasized in his lectures and during operations for appendicitis, strangulated hernia, and other surgical emergencies."

In St. Luke's Hospital Dr. Tucker touched many different groups of people, doctors, nurses, helpers, patients, most of the last poor, and many in violent pain, for St. Luke's was in downtown Shanghai and treated many accident cases from the streets and the wharves. Of these varied contacts Anne Groff, who was the nurse in charge of St. Luke's operating room, writes:

"Dr. Tucker's Chinese name was

● Formerly Secretary of St. Luke's Hospital and Registrar of St. John's University in Shanghai, MISS LAMBERTON also served at St. Luke's Hospital, Ponce, Puerto Rico, before retirement in 1958.



AUGUSTINE and his brother, Henry St. George Tucker, future Presiding Bishop, in 1905, the year the doctor graduated from medical school.



TUCKER HOME at 99 Jessfield Road could always be counted on by all for a warm, loving welcome.

Was Virtue

RS IN CHINA

Tuh, roughly translated as Virtue, but with overtones of goodness and greatness, integrity, intellectual honesty, justice, love, and law. Dr. Tucker had all these, plus a refreshing scorn for triviality, meanness, and greed. Shanghai was a place of vice, corruption, and oppression, to which many people succumbed, but others saw a great light and lived thereby.

"Doctors, medical students, nurses, workers, all were devoted to Dr. Tucker and trusted him. Within a rickety old building, where we froze

in winter and roasted in summer, with primitive plumbing, elevator pulled up by hand ropes, and a general air of dilapidation, a good hospital throve. There were a medical school, nursing school, excellent operating room and X-Ray, and a chapel where an almost palpable sense of the love and worship of God existed.

"A Chinese artist, who had been a patient, painted a series of entrancing pictures, illustrating Biblical parables, which hung in the chapel. A very rich man, posing as a poor one while in the hospital, came back later and built a whole ward. A Chinese industrialist kept the hospital supplied with padded clothes, to be used for people whose filthy, vermin infested rags had to be burned. A church in the French section of the city was started by ex-patients.

"One of Dr. Tucker's most endear-

ing traits was to do most of the very painful dressings himself. He did them more skillfully than anyone else could and it hurt the patient less. Nurses, doctors and workers spread from St. Luke's all over China, taking with them compassion for their fellows, as well as medical skills.

"Such was the effect of the life and work of a Christian gentleman, who gave up the chance of wealth and rewards at home just as Dr. Schweitzer has done."

Though hospital and medical school took up most of the hours of the day and many of the night, there was another most important side to Dr. Tucker's life. We, who were members of the China Mission, have among our happiest memories the sight of Dr. Tucker, striding across the golf course at St. John's or standing in front of the Pro Cathedral after

continued on page 29



A Chinese doctor changes a dressing in the fracture ward, St. Luke's Hospital, Shanghai, twenty-five years ago.

YOUR CHURCH IN THE NEWS

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The Rev. J. W. Anderson
 baptizes a mother and five children
 at the Church of the Good Shepherd,
 Wailuku, Maui, in the Hawaiian Islands.
 Of Japanese descent, Mrs. Charles Bollig
 was formerly a Buddhist. Mr. Bollig
 was already a Christian.

Then shall the earth bring forth her increase. . . .

One hundred persons attended
the Blessing of the Olive Harvest
this past fall at Corning, Calif.

The first of its kind to be held in the area,
service was sponsored by St. Andrew's Church.



The Rt. Rev. Harry S. Kennedy,
Missionary Bishop of Honolulu, visits
the Rev. S. K. Yoh, and lay reader
at Grace Church, Tainan, Taiwan (Formosa).
Mr. Yoh, who ministers to Chinese refugees,
is himself a refugee
from the China mainland.

Explorer scouts, Walter P. Eilers, Jr.,
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Creative Art Contest

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submit his work as an entry. He may submit any number of entries but each should deal with only one of the two fields. Any art medium is acceptable if it can be reproduced in printed form. Suggested materials are crayon, colored chalk, colored pencils, tempera or poster paint, water color. Paste-ups of photographs are not acceptable.

Since the principle of the contest is basically motivation toward learning about the Church's missionary endeavor, judging will be concerned with the child's ability to communicate his grasp of either of the offering objectives. Familiarity with the realistic situation of the Missionary District of Central America, its problems and the Church's part in overcoming its barriers is important if the child is to formulate an accurate image in his own mind. By the same token, he must be knowledgeable about the meaning of parish house, its function in the community, and the necessity for more of them. Proficiency in execution of art work will be less important in judging that soundness and quality of idea expressed. Judges will come from the fields of religion, education, and commercial art.

Entrants will be classified into two age groups: six to eleven years, and twelve years and over. First and second place winners will be selected from each of the two age groups. Prizes for the younger age group are

prayer desks, and winners in the older age group will be awarded trips to New York City, including a visit to Seabury House, the Church's national conference center. All winners including honorable mentions will be awarded Prayer Books with names stamped in gold.

It is essential that entries be received no later than April 10, 1959. Full information as specified in the entry blank folder must be pasted on the back of each entry. All entries should be sent to: Creative Art Contest, The National Council, 281 Fourth Avenue, New York 10, N. Y.

Winners will be notified by telegram and announced in the June issue of FORTH.

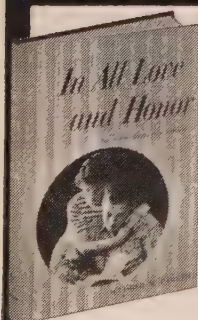
Presiding Bishop

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sent to him by a leader of that Church saying, "We'll make it two a day." If a serious critic of the Church says that the Church has little relevance to the daily life of its members the answer cannot be: then double the number of communicants. How true it is that "there is only one place at which a genuine renewal of the life of the Church can take place, namely at the point at which its mission of transforming the world is being fulfilled. The only real renewal is a healing and saving manifestation of the power of love in open and courageous encounter with the world."

This is the Mission on which the Church is sent and it carries us into every part of the world and into the whole of life. This means that the Church comes to man not in his extremity at the point where all else fails. The Church stands not on the outskirts but in the center of the town. We do not live in a world of worship and piety apart from the world we encounter in office or factory, at home or on the street. The Gospel speaks to the totality of life; all what we do individually or together, stands under the judgment of God and all our ways are to be conformed to his will. We can establish many new missions, we can baptize and confirm large numbers of people, we can have standing room only at our services, but unless we know that we are in the Church in order that we may praise and serve

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God in the world and that it is this effort which constitutes obedience, then what we are doing is woefully inadequate. This is to lock ourselves in, this is to make the Church irrelevant. The encounter of the Church with the whole man and with the whole life brings perplexities and uncertainty and suffering, but this is also the way of joy for to obey God is to enter into an exciting adventure. So we work for the transformation of the world knowing quite well we can never accomplish it. But we make our decisions—that is live our faith—in the conviction that the world into which God has entered with his redeeming power will in his own time be transformed, and the kingdom of this world will become the kingdom of our Lord and of his Christ.

The Mission of the Church. The other word is *unity*. Whatever may be our convictions about the right approaches to unity, we all surely pray that the Church may be visibly one. There is one body and one Spirit, one Lord, one faith, one baptism, one God and Father of all. The Church is one in Christ Jesus. Over twenty years ago in Edinburgh at the Second Conference on Faith and Order this essential unity was affirmed. "We are one," those Christians said, "in faith in our Lord Jesus Christ, the incarnate word of God. This unity does not consist in the agreement of our minds or in the consent of our wills, it is founded in Jesus Christ himself." This is the unity God has given us. But we have broken that unity and how greatly our witness is weakened because we are divided. How hard it is for a divided Church to bear witness of the one Lord to a divided world.

Here again our part is to clear the way so that God may lead us into that unity which belongs to the Church of Christ. I believe we are finding our way, by God's grace, into a deeper unity within our own communion. We are coming to understand more clearly what it means to belong to a Church which is both Catholic and Reformed. This is not an uneasy compromise which will have to be resolved eventually one way or another. It may appear so, with those who call themselves Catholics or Evangelicals each contend-

continued on page 26



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Presiding Bishop

continued from page 25

ing for his own tradition and often contending against each other. There is a far better way. It is not necessary that some be Catholics and some Evangelicals; each of us can know and manifest in his own life that comprehensiveness which we so greatly cherish. The two parts of our heritage are not incompatible and opposed elements, but are essential aspects of God's truth. They are, as F. D. Maurice said, "signs of the kingdom of Christ." This is a rich inheritance we have, can we not accept it all and grow in our understanding of it? Pray then, that God may lead us into a renewed and deepened unity among ourselves, and be a worker for unity among your own brethren.

And then beyond our own Church, beyond the Anglican Communion, we long for the unity of all who believe in the Lord Jesus Christ. The unity we desire is the fulfillment of the unity we have.

continued on page 27

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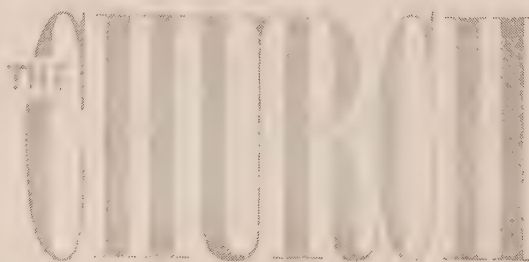


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Presiding Bishop

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This is the unity given to us by Christ in his act of self-giving: *And I if I be lifted up will draw all men unto me.* Unity is not something which is to be fashioned and put together by us. The Church of Christ in its essential nature is one, as Christ himself is one. Yet here as in our own lives the requirement is laid upon us to become what we are. We are one body in Christ, but we must constantly pray to be delivered from fear and inertia and despair; and work that we may so enter into that unity that it becomes visible and operative in this world. Surely this is not a concern and activity for those who happen to be interested in Church unity; this is inseparable from the mission of the Church.

So as God's thankful people we dedicate ourselves anew to the mission of the Church and to the search for unity. We have before us an op-

portunity unique in the history of the Church. If God is the Lord of history, as we believe, then we cannot think that this time is some terrible mistake. This day, as every day, is the Day of the Lord. And so we rejoice that God has brought us to this time, for it is his time and therefore a good time and we pray that we may be penitent and humble and open so that God may use us for his purpose. When we are fearful then, or hesitant or dismayed, when the tasks seem far beyond our strength; or when we are confident and assured, let us take heart and remember that it is God who has chosen us, God who has appointed us, God who will bring forth fruit in us. And to him be the glory and the praise for ever and ever.

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Education and Progress

continued from page 9

to the Missionary District of Central America and to the need for parish houses in the United States, the selected objectives for the 1959 Offering. The Missionary District of Central America, newest overseas work of the Church, is divided into five republics, each separated from the other by intense national loyalties and by physical barriers to communication. At this early stage in the ministry to Guatemala, Nicaragua, Costa Rica, Honduras, and El Salvador, multiple needs face the Church. Among the most critical is the need for adequate places in which to worship. The 1959 Offering will enable the Church to begin an extensive building program in the District, including construction of new churches in areas where there are none and renovation of buildings no longer habitable. One expected use of Offering funds is a headquarters office to be built in San Jose, Costa Rica.

At home, the 1959 Offering objective arises out of a phenomenal population change and growth. In twenty years, the population increase in the United States will exceed eighty million. The greatest increase will be found in suburban and outer suburban communities, heretofore open country. This trend, already in evidence, poses a powerful challenge to the Church. Where there are dozens of new families, there must also be church buildings. At best, the young families in these communities can only take first steps towards establishing churches. The 1959 Offering will provide necessary funds for completion of buildings and will also be used for construction on new sites. Multi-purpose buildings adaptable for worship services, parish house activities, and community gatherings will answer the immediate needs of these mushrooming communities. Such buildings will serve as first units for congregations which may later want to expand.

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HAZEN G. WERNER, a bishop in The Methodist Church, has held several official positions that indicate his church's regard for his interest in the Christian family. He is also the author of several books and articles in this field.

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Doctor Tucker

continued from page 21

Evensong talking to friends, or greeting us as he and Mrs. Tucker welcomed us to their home on the nearby Jessfield Road Compound.

As Grace Brady, for many years a teacher at St. Mary's Hall, Shanghai, says: "Their home was a charming, lovely place, always open to Mission members and Chinese friends.

"The Tucker family of three boys and four girls was the center of life there and something interesting was always going on. At holiday times, especially, to be invited for dinner by Mrs. Tucker was a real joy. At Chinese New Year the servants were given a holiday and Dr. and Mrs. Tucker took part in preparing dinner with the rest of us.

"It has been said that the example of a real Christian home is of the greatest value in the mission field. Such was the home of Dr. and Mrs. Tucker, in the truest sense of the word."

Returning to Shanghai in 1946 after World War II Dr. Tucker continued his work, this time at St. Elizabeth's Hospital, where the following year his former students celebrated his sixty-fourth birthday and forty-one years of service in China with a banquet and showers of gifts.

By 1949 Dr. Tucker's old enemy, tuberculosis, had attacked him again and he and Mrs. Tucker returned to this country permanently. After a long rest, however, he was able to take on new duties as school physician at Woodberry Forest, Va., where he and Mrs. Tucker welcomed their old China friends to their pleasant apartment. After a few years the tuberculosis returned and he entered a sanitarium near Charlottesville, Va., for treatment, where he died early in October, 1958. It is sad that after so many years of happy home life he and Mrs. Tucker had to be separated during Dr. Tucker's last few years.

To quote Anne Groff again: "Three men, in particular, of our Mission in the Shanghai Diocese had the touch of greatness—Bishop Graves, Dr. Pott, and Dr. Tucker. They poured out their great gifts of brain and spirit for the people of China. Surely their work is not 'interred with their bones', but will live after them."



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Michigan Churchmen Spend Four Days in Nicaragua

A GROUP of ten Detroit Episcopal clergy and laity recently made a tour of Nicaragua, hoping to gain a clearer view of the country's needs. The trip, arranged by the Rev. Erville B. Maynard, rector of Grosse Pointe Farm's Christ Church, resulted in the drafting of a tentative aid program including medicines and equipment for the new clinic in Manugut and support for a full-time nurse and/or teacher on Corn Island.

Mr. Maynard stresses, however, that the program itself is of minor importance. "What these people truly want from us are contacts" he points out, "people they can write to for help." Towards this end, Mr. Maynard hopes his group will set a trend for American business men to organize similar trips to seek out mission workers in their chosen faiths.

GFS Goes to Mexico

GIRLS' Friendly Society members are greeting people in Spanish in 1959 as they become more and more involved in their mission study of Mexico. With the co-operation of the Rt. Rev. Jose G. Saucedo, Missionary Bishop of Mexico, there will be an effort to promote GFS as the girls' work of the Church in Mexico, to train leaders and girls, to provide training conferences, to supply some materials and field visits. The GFS in the United States will send their mission gifts during 1959 to provide the means for this spread of the GFS in Mexico.



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O GOD of our fathers, who didst say to Moses, The place where thou standest is holy ground; Multiply the gifts of thy servants and prosper their efforts to build houses where young and old may learn thy ways and find the places where they live to be hallowed by thy revelation; through Jesus Christ our Lord. C.W.F.S

O GOD, the Father of all men; Bless the work of thy Church in the lands of Central America, that the diverse peoples there may in unity and peace find their way into thy Kingdom; through Jesus Christ our Lord. C.W.F.S

For Lent

MOST Loving Saviour, we would abide in Thee; make our hearts thy dwelling-place; fill our minds with the thought and our imaginations with the picture of thy love; take away whatever in us of selfishness or weakness hinders our hearing or obeying thy call; teach us day by day to live closer to thy side, which was pierced that we might live.

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LOOK upon us and hear us, O Lord our God; and assist those endeavors to please thee which thou thyself hast granted to us; as thou hast given the first act of will, so give the completion of the work; grant that we may be able to finish what thou hast granted us to wish to begin; through Jesus Christ our Lord.

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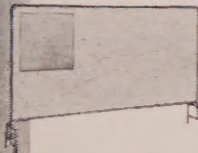
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Central America Today

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ferred when the cultivation of bananas failed, and the agriculture of the areas has had to adapt itself to new opportunities and requirements. This, however, has been difficult in a part of the country isolated and remote from the seat of government in the west coast capital of Managua.

In 1951 the Church came to Managua partly to minister to English and Americans and partly to provide for the numbers of people migrating from the more backward east coast area to the capital to take advantage of better education and better job opportunities. In the fall of 1958 the first church medical service was inaugurated—a modest but most useful outpatient clinic serviced by five young Nicaraguan physicians.

Bilingual clergy and a strong educational program are the Church's principal ambitions here.

El Salvador's Thriving Infant Church

There is one more Episcopal congregation in Guatemala than there is in El Salvador, but the lone young church in the capital city, San Salvador, is a thriving infant. Smallness is almost a source of pride in this next to smallest State (Haiti under-ranks her) in the Western Hemisphere. But families who belong to the Church of St. John do not intend to model their parish on the national size pattern, but instead on the height of El Salvador's volcanos.

Already underway is an energetic church program, and in prospect is a church to replace the rented chapel and parish house.

There are 224 people per square mile in El Salvador, ninety-two per cent of them are *mestizos*, of mixed Spanish and Indian ancestry. Coffee and cotton control her economy. Her people are poor, nominally Roman Catholic, and have a literacy rate of thirty-nine per cent.

Changing Economy in Honduras

Honduras is a high, poor land of *mestizo* subsistence farmers. Their literacy rate is lower than that of any Central American nation except Guatemala.

Bananas are still Honduras' chief export crop, but the economy is changing. As hurricanes and disease

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Central America Today

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complicate banana production, families are emigrating *en masse* from the northwest Caribbean coast to many of the cities of the United States while others remain in the country seeking greater opportunities in the capital, Tegucigalpa.

This shift of population has led to the creation of a new mission in Tegucigalpa, but the work on the north coast goes on as before with renewed efforts to minister to those who remain there. The strengthening of parish schools and the initiation of services in Spanish are two major objectives for this area.

Costa Rica: Headquarters For Central America

The oldest non-Roman Church in Central America, dating back to 1861, is the Church of the Good Shepherd, San José. Non-Roman worship was established with relative ease in this small, peaceful, solvent republic with a literacy rate of eighty per cent, and the Episcopal Church has grown under the favorable conditions provided in Costa Rica.

San José serves as one focal point for church life and has been chosen for the Bishop's residence. The parish has a full program including its ministry to many Americans as well as to the many communicants, most of them young students, who have come to San José from the Atlantic coastal area.

In Puerto Limon, the main east coast city, is St. Mark's Church and parish school. Over the years St. Mark's has taken under its wing a number of missions along the railroad line which is the main artery connecting San José with Puerto Limon. An American priest and two Costa Rican priests serve this network of missions. Services in Spanish are being introduced, and efforts are directed now toward strengthening schools and rebuilding missions, rectories, and parish houses.

The chief need is for a bilingual clergy, even the West Indian Negroes speak Spanish, now, and if the Church is to expand it must follow suit. "Anglicanism is relevant to all cultures," says the Bishop of Central America. In Central America the Church will have a chance to prove it.

Canterbury Offering to Aid South Dakota Indian Work

The 1959 Canterbury Offering will be used to aid the Church's religious and educational work with the Indian people in the Missionary District of South Dakota (FORTH, Feb., 1956, p. 10). Only two of five church boarding schools founded by the Rt. Rev. William Hobart Hare, first Missionary Bishop of the Missionary Jurisdiction of Niobrara, have survived budget difficulties, fires, and other difficulties and remain open as schools, but there are more children in the Niobrara Deanery than ever before.

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